1:Williams E,G-5 (1923-1925) 1930
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291 [531] designs in red, brown, and black is not unbecoming. A good specimen may be regarded much as a party frock, and a woman is fully conscious of being well dressed when she wears it. It is amusing to see an old dame in expectation of a visit dart into her house and reappear in her best piece of bark-cloth. Growing older the garment grows softer and dirtier and loses all claim to beauty.

Among the Bush and Salt-Water People the woman's *bo* is worn from puberty onwards; among the River People only from marriage onwards. Nowadays a new sense of modesty in the presence of white men has altered this, but one may still occasionally see fully-developed young women among the Aiga or Binandele who go quite naked and without any trace of shame. The assumption of the *bo* by girls as well as boys will be referred to in a later chapter. A few examples of patterned bark-cloth are shown in the accompanying illustration. The method of beating the cloth and painting it are described under 'Arts of Life' (pp. 77–8).

[765] The palm-leaf petticoat, commonly known by the Motuan name *rami*, is found as a sign of mourning among the Dirou tribe and on the lower Opi (see p. 222 n.). It is also reported at Lake Koena without any suggestion that it is restricted to mourning;[1] and further as worn by the Yema at Bovera on the Eia, where the older women use it as the proper dress of their people, while the younger have adopted the bark-cloth skirt of their Binandele neighbours.[2]

292 *The Bark-cloth Hat, Pobu.* The heads of old men are sometimes covered with a small sheet of bark-cloth called *pobu*. It encloses the mass of their hair, and falls over the back. Usually ragged and greasy, the *pobu* is no ornament but yet a mark of age and importance. No young man is seen wearing this unsightly rag. He would be at once too vain of his appearance and too modest to assume a headgear that is the prerogative of age.

292 589 *The Widow's Cowl.* Upon her emergence from seclusion the widow wears a cowl-shaped headgear, also called *pobu*. This, as she hangs her head, conceals her whole face and

[1] Beaver, *Annual Report*, 1914–15, p. 14.
[2] F. R. Cawley, *Annual Report*, 1922–3, p. 25.

1:Williams E,G-5 (1923-1925) 1930
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292 covers the curious shame which she feels on this occasion. It is made of bark-cloth or of string netting, and is em-
589 broidered, sometimes completely covered, with the seeds
[531] known as Job's Tears. Being made and decorated with great care, however, it is later worn rather as an ornament under which the widow's charms suffer no concealment.

292 *The Widow's Vest, Baja.* This is usually a straight sleeve-
589 less shirt of knitted string completely covered with Job's
531 Tears (*Coix lachrimae*). It reaches usually to the waist but sometimes as low as to the knees. *Coix lachrimae* seeds are of two kinds, the one a delicate grey, the other fawn, and with the introduction of black and sometimes red seeds the garment may be very effectively decorated.

291 *The Bark-cloth Mantle.* This is merely a broad sheet, three feet square or more, which is wrapped round the shoulders in cold weather. It is also used very prettily by girls in the
[635] dance. Holding it by two corners, the dancer swings it to and fro as she moves or allows it to float out behind her
[631] head. The bark-cloth is gaily painted and the girl's movements are light and graceful, so that in this guise she is not ineptly called *boriri*, 'the butterfly'.

292 *Bi-kaio, the Apron.* This is a small square of knitted string which hangs from the belt in front of the body. It is worn only by old men of distinction, and is seldom seen even on
[17] them. It may be only a partly assimilated introduction from the hill neighbours (Biagi, &c.), among whom it is certainly found more commonly. In the only example which I saw
[531] the string was knitted in patterns of red, brown, black, and white, and the fabric was decorated with black seeds and tufts of cuscus fur. W. N. Beaver mentions the *bi-kaio* in his list of *otohu*.[1]

Hair-dressing

302 The Orokaiva commonly allows his hair to grow long, and with the frequent application of coco-nut oil the close ringlets become clogged in a series of tags. The typical *coiffure* is therefore a mass of tails about the thickness of a

[1] 'Notes on Homicidal Emblems among the Orokaivs', &c., *Annual Report*, 1918–19, p. 97; under *Ve Hajo*.